WESTERN LUMINARY.

"THE LAMB IS THE LIGHT THEREOF."—Rev. xxi. 23

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FOR THE WESTERN LUMINARY.

THE PULPIT.

"The wicked are like the troubled sea, when it cannot rest"—

Or, according to Lowth:

"The wicked are like the troubled sea; for it never can be at rest."

In his estimate of character, God usually reveals to us general propositions, which are intended to define a kind, rather than a degree. These most *severely bind* the extreme cases of the sort described; but they are intended to affect in their measure, all of the sort. As all men are by nature sinners, so his definition of the character, and his announcement of the guilt and the danger of sinners, are intended to be of universal application In its proper place, He abundantly distinguishes the degrees of human guilt, and will at last award the appropriate amount of punishment to each; but He charges upon us all a totality of sinfulness, and informs us that the effect of this sinfulness in detroying our peace, must be as total, as universal, as the cause. When, therefore, in the language which we have made the motto and guide of these remarks, our God announces to us, "that the wicked are like the troubled sea, for it cannot rest," no allusion is intended to extreme cases of iniquity. Man, as a sinner, is here intended, whether found in the dungeon, where the "vultures of the mind" feed upon the guilty, or in the convivial hall, or in the refinements of high and fashionable life, or in the forum, or in the exchange, or in the enclosure of a visible church, if under the dominion of sin, he cannot enjoy a pure and permanent rest.

To be wicked even in its most reduced and gentle form, is to be like the troubled sea, so that if divine wrath did not decree that we *shall not*, the constitution of our nature and the circumstances of our condition, decide that we *cannot* rest. There is in this, a wonderful divine economy which stands up in the constitution, even when effaced from the conscience of man, as the representative and the echo of God, and in his expulsion from the heart, pleads his cause with rebellious man. It is a mild and paternal administration of his government upon a race which though "alien from his commonwealth," he is yet unwilling to surrender to the executioners of his wrath. It is an inevitable appeal which must be heard until death, "THE WICKED CANNOT REST." It never ceases in some form to pursue the wanderer, until with him recalled to that presence which the sinner can neither endure nor escape.

In illustrating and enforcing this so-

lemn truth, such considerations as the following seem very naturally to suggest themselves.

The nature of God's government forbids that the impenitent sinner should find rest. In the exercise of his dominion, the principles which constitute the perfection and glory of the divine nature, must necessarily be brought into constant exercise. His justice, and holiness, and power, and wisdom, cannot so slumber on the throne, as to permit a sinner to pass *undisturbed* through the course of an existence characterized by rebellion against him. To allow this, were to dethrone his power, to deny his being—were unfaithful to himself, his universe, and even to the wretched offender. It is true God "holds back the *face* of his throne and spreads his cloud upon it," reserving its full terrors for the great Assize. But yet, ever and anon, from behind that cloud he looketh forth, as he did on the armies of Egypt, "troubling their hosts." "He taketh off their chariot wheels, so that they drive heavily" in their iniquity. Thus he asserts the rights of violated majesty, and gives a testimony from on high, of the evil of sin. God's government of the world, though darkly seen, and imperfectly felt, invariably connects misery with sin. While this is but the inceptive stage of punishment, and "not to be compared with the terrors" hereafter to be displayed, there is, as there must be, in so wise and good a government, an uniform indication of the evil of sin, in every stage of its progress. We see this indication even on the face of nature: "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns and thistles shall it bring forth unto thee; in the sweat of thy face shalt thou eat bread, until thou return unto the ground." The earth *for this*, is manifested in storms. For this, famine and pestilence, and death, abide upon it, and the whole creation groaneth and travaileth in pain. God sends out his law to deepen and confirm these fainter appeals from without; and with sin, guilt springs up within, to destroy our rest.

Thus his providence seconds the announcements of his word, and his word interprets the discord of nature with the sinner. How fitly is this fearful commotion resembled unto the troubled sea, upon which the wind, the sun and moon, forever act, lifting up the waves thereof. The tide heaves it up to the impregnable shore; the shore rolls it back upon itself: its troubled waves can never rest.

If it should be replied, that most of these influences are felt as entirely by the "just as the unjust," by him to whom rest even in this world is promised in the gospel, as by him to whom it is denied, we answer, it is admitted. But with this vast diversity. The direction of all these is changed to the believer, so as to become a part of his heavenly training. Afflictions in all these varied forms, are to the christian like the waters of the pool which the angel of God descended to trouble. Whoso entereth into them with this spirit is healed. But to the impenitent man, they are indications of wrath, foretastes of eternal woe.

The sources from which the state of soul called REST *is derived, render its possession by the impenitent sinner* IMPOSSIBLE. What is in the sacred volume named REST, is inexpressibly removed from inactivity of the powers, and stagnation of the feelings of the soul. Rest is, to the soul, what the law, called gravitation, is to the material universe; when by the orderly and harmonious revolution of the heavenly bodies around a great and common centre, they send out as they roll, "the music of the spheres." Or it may be illustrated by the very striking sentence of Lord Verulam: "It is heaven upon earth, to have a man's mind move in charity, rest in providence, and turn upon the

poles of truth." It is that divine harmony of all the powers and passions and affections of the soul, by which they mingle into a holy calm, an operative order, fitting the person possessing it, for the service and the presence of God. Holiness, the true knowledge of God, communion with him, and an occupied activity in his service, constitute heaven itself, which by eminence is called the "*rest* that remaineth for the people of God" And on earth, the beginnings of this heavenly state are received along with that faith in Jesus Christ, which new-creates the dispositions of the soul. "Come unto me all ye that labour and are heavy laden, and I will give you rest" He, and he alone, is the sinner's peace; on earth the first-fruits, in heaven the fullness of eternal rest. But the impenitent sinner, who has lost the primeval holiness of his nature by the fall, and yet has never sought or secured its restoration by the Redeemer, cannot rest; for the fountains of rest are poisoned in his soul. Holiness is expunged from his heart, and the fruits of holiness perish with it. God is withdrawn from his intercourse and his love; and his absence, even without his frown, must leave the melancholy subject under an infinite impossibility of rest.

As a feature of the same thought, it is to be remarked, that in this process, not only is *good withdrawn* from the wicked, but there is in its stead, an inseating of evil in the mind, which is a preventive of all real rest. Some one has remarked that if a drop of steam were confined in the centre of the sun, its tendency to seek an outlet is so great, that it would explode that immense luminary, and disturb our whole planetary system, in order to escape. So it is with sin in the soul. While it abides, no power can establish the dominion of spiritual order and peace "God and Belial cannot dwell together;" but he returns to his own place; and the peace of the sinner leaves him with his God. Then disorder reigns; the passions rise and rage, and fluctuate, and subside, in endless agitations, like the troubled sea, when it casts up mire and dirt. The state of his soul forbids all permanent and satisfying rest. He *cannot rest;* it is impossible.

(*To be continued.*)

FROM BACON'S ESSAYS.

A collection of sentences out of some of the writings of Lord Bacon.

Clodius was acquitted by a corrupt jury, that had palpably taken shares of money: before they gave in their verdict, they prayed of the senate a guard, that they might do their consciences, for that Clodius was a very seditious young nobleman. Whereupon all the world gave him for condemned. But acquitted he was. Catulus, the next day seeing some of them that had acquitted him together, said to them; "What made you ask of us a guard? Were you afraid your money should be taken away from you?"

At the same judgment, Cicero gave in evidence upon oath: and when the jury, which consisted of fifty-seven, had passed against his evidence, one day in the senate Cicero and Clodius being in altercation, Clodius upbraided him, and said: "The jury gave you no credit." Cicero answered, "Five-and-twenty gave me credit; but there were two-and-thirty that gave you no credit, for they had their money beforehand."

When Crœsus, for his glory, shewed Solon his great treasures of gold, Solon said to him, "If another king come that hath better iron than you, he will be master of all this gold."

Archidamus, king of Lacedæmon, having received letters from Philip, king of Macedon, after Philip had won the victory of Chæronea upon the Athenians, proud letters, writ back to him, "That if he measured his own shadow, he would find it no longer than it was before his victory."

Alexander sent to Phocion a great present of money. Phocion said to the messenger, "why doth the king send to me, and to none else?" The messe ger answered, "Because he takes you to be the only good man in Athens." Pho cion replied, "If he thinks so, pray let him suffer me to be so still."

Fabius Maximus being resolved to draw the war in length, still waited upon Hannibal's progress to curb him; and for that purpose he encamped upon the high ground; but Terentius his colleage fought with Hannibal, and was in great peril of overthrow; but then Fa bius came down from the high grounds, and got the day. Whereupon Hannibal said, "that he ever did think that that same cloud that hanged upon the hills, would, at one time or other, give a tempest."

Simonides being asked of Hiero "what he thought of God?" asked a seven night's time to consider of it: and at the seven night's end, he asked a fortnight's time; at the fortnight's end, a month. At which Hiero marvelling, Simonides answered; "that the longer he thought upon the matter, the more difficult he found it."

Bion was sailing, and there fell out a great tempest; and the mariners that were wicked and dissolute fellows, called upon the gods; but Bion said to them, "Peace, let them not know you are here."

An orator of Athens said to Demosthenes, "The Athenians will kill you if they wax mad." Demosthenes replied, "And they will kill you if they be in good sense."

Themistocles would say of himself, "That he was like a plane tree; that in tempests men fled to him, and in fair weather men were ever cropping his leaves."

Lycurgus would say of divers of the heroes of the heathens, "That he wondered that men should mourn upon their days for them as mortal men, and yet sacrifice to them as gods."

Bias being asked, How a man should order his life? answered, As if a man should live long, or die quickly."

Diogenes said of a young man that danced daintily, and was much commended, "The better the worse."

Jack Weeks said of a great man, just then dead, who pretended to some religion, but was none of the best livers, "Well, I hope he is in heaven. Every man thinks as he wishes; but if he be in heaven, 'twere pity it were known."

EXCERPTS FROM POPE'S LETTERS.

Writers, in the case of borrowing from others, are like trees, which of themselves would produce only one sort of fruit, but being grafted upon others may yield variety.

Half the things that employ our heads deserve not the name of thoughts; they are only stronger dreams of impressions upon the imagination: our schemes of government, our systems of philosophy, our golden words of poetry, are all but so many shadowy images and airy prospects, which arise to us but so much the livelier and more frequent, as we are more overcast with the darkness, and disturbed with the fumes, of human vanity.

The passions and pride of mankind in general (did but the same interests go along with them) would carry the world to as violent extremes, animosities, and even persecutions about variety of opinions in criticisms, as ever they did about religion: and that, in defect of scripture to quarrel upon, we should have French, Italian, and Dutch Commentators ready to burn one another about Homer, Virgil, Terence, and Horace.

Lord Peterborough, when a person complimented him for never being afraid, made this answer: "Sir, show me a danger, that I think an imminent and real one, and I promise you I'll be as much afraid as any of you."

PARLIAMENTARY ELOQUENCE.

Lord Chatham.

[*From the Reminiscenses of Charles Butler, Esq.*]

No person in his external appearance was ever more bountifully gifted by nature for an orator. In his look and his gesture, grace and dignity were combined, but dignity presided; the terrors of his beak, the lightnings of his eye, were insufferable. His voice was both full and clear; his lowest whisper was distinctly heard, his middle tunes were sweet, rich and beautifully varied; when he elevated his voice to the highest pitch, the house was completely filled with the volume of the sound The effect was awful, except when he wished to cheer or animate; he then had spirit stirring notes, which were perfectly irresistible. He frequently rose, on a sudden, from a very low to a very high key, but it seemed to be without effort. His diction was remarkably simple, but words were never chosen with greater care.

Once--while he was speaking, sir William Young called out, 'Question, question!'--Lord Chatham paused--then fixing on sir William a look of inexpressible disgust--exclaimed--'Pardon me, Mr. Speaker, my agitation:--when that member calls for the question, I fear I hear the knell of my country's ruin.'

On another occasion, immediately after he had finished a speech, in the house of commons, he walked out of it; and as usual, with a very slow step. A silence ensued, till the door was opened to let him into the lobby. A member then started up, saying 'I rise to reply to the right honorable member.'—Lord Chatham turned back, and fixed his eye on the orator—who instantly sat down dumb: his lordship then returned to his seat, repeating as he hobbled along, the verses of Virgil:

"Ast Danaum proceres, Agamemoniæque phalanges,
Ut videre virum, fulgentiaque arma per umbras,
Ingenu trepidare metu,—pars vertere retro,
Seu quondam peterie rates,—pars tellere vocem
Exiguam,-inceptus clamor frustratur hiantes."

But the most extraordinary instance of his command of the house, is the manner in which he fixed indelibly on Mr. Greenville, the appellation of the 'Gentle Shepherd.' At this time, a song of Dr. Howard, which began with the words. 'Gentle shepherd, tell me where,'--and in which each stanza ended with that line--was in every mouth. On some occasion, Mr. Greenville exclaimed, 'Where is our money? where are our means? I say again, where are our means? where is our money?' He then sat down—and lord Chatham paced slowly out of the house, humming the line, Gentle shepherd, tell me where.—The effect was irresistible, and settled forever on Mr. Greenville the appellation of "the Gentle Shepherd."

From the N. Y. Spectator.

MR. ROBERT OWEN.

This visionary theorist, as our readers well know, has recently returned to this country, and turned propagandist, upon the subject of his system for an entirely new modification and organization of human society. In this city he delivered one address, of which we afterwards heard nothing, either good, bad, or indifferent We suspect, however, that he met with but poor encouragement, or he would have staid longer. His doctrines are those of "chance" and "circumstances;" and he believes all men wrong but himself. From this city he went to Philadelphia, where he has been delivering sundry lectures explanatory of his system of "circumstances" and "communities," in which all things are to be shared in

common. Mr. Owen has been pretty strongly suspected of infidelity, and attempts were made to bring his religious principles to some point by which they could be understood, during his lecture on Thursday of last week But his answers were so evasive, that nothing satisfactory was elicited. On Friday, however, he was brought to the test by the following note, which was handed to him before he commenced his discourse:

"Mr Robert Owen—Sir, considering that the questions annexed must have a most important bearing on the principles of your new system, I beg leave to ask the favour of you to *read* and *consider* them before the present company, not doubting that it will be a satisfaction to many as well as to your friend. ALPHA.

"Would it be practicable to establish your system upon the *admission* of the following facts?

"That the Scriptures of the Old and New Testaments contain a Revelation of the mind and will of God to man.

"That our first parents were created perfect creatures, but that they fell from their original condition, and that mankind is now in consequence of this disobedience in a lapsed and fallen state, 'shapen in iniquity and conceived in sin.'"

There was no room for evasion here, and Mr. Owen came out boldly, and spent nearly an hour in maintaining the reverse of these propositions.—He did not believe the old and new testament to be the word of God any more than he believed any other writings to be the word of God: neither did he believe the writers of those books to have been inspired, any more than the writers of other books are inspired. When he thus explicitly stated his opinion, (says the Philadelphia Gazette) some in the room loudly applauded; others gave signs of disapprobation, and others left the room. With respect to children, he had had much experience. He had had many of them under his charge, and he did not believe that they were naturally depraved. Their depravity was produced by "circumstances."

From the Recoder and Telegraph.

EULOGISING THE DEAD.

The Rev. Mr. Buckminster has some important remarks on this subject, a few of which I wish to copy for insertion in your valuable paper "It is to be feared," he says, "that charity, which hopeth and believeth all things, has sometimes discovered more of generous credulity than of well founded hope, when it has laid great stress and built much consolation on the casual expressions and faint sighs of dying men. Far be it from us to excite suspicion or recall anxiety in the breast of surviving friendship, or to throw a a new shade of terror over the valley of death; but better, far better, were it for a thousand breasts to be pierced with temporary anguish, and a new horror to be added to the dreary passage of the grave, than that one soul be lost to heaven by the delusive expectation of effectual repentance in a dying hour. Those dispositions and habits of mind which you bring to your dying bed, you will carry with you to another world. These habits are the dying dress of the soul. They are the grave clothes in which it must come forth at last to meet the sentence of an impartial judge. If they were filthy, they will be filthy still. The washing of baptismal water will not at that hour, cleanse the spots of the soul. The confession of sins which have never been removed, will not furnish the conscience with an answer towards God. The reception of the elements will not then infuse a principle of spiritual life, any more than unconsecrated bread and wine will infuse health into the limbs on which the cold damps of death have already collected. Say

not that you have discarded such superstitious expectations. You have not discarded them, while you defer any thing to that hour, while you venture on any thing but the mercy of God towards a heart holy, sincere and sanctified,—a heart, which loves heaven for its purity, and God for his goodness."

From the American Journal.

RELIGION IN COLLEGES.

Mr. Editor—We have most of us, great reason to be stirred in some way or another by the *en passant* remark in your number, on the state of religion in Middlebury College. Two thirds of the students religious! what a contrast to the condition of more southern colleges!

No one residing in the vicinity of a great literary institution, can possibly (unless, indeed, in a state of the deepest declension) help feeling most thoroughly interested on such a subject. To behold a multitude of young men, many of them of superior minds, under a course of discipline, designed to prepare them for a most active and extensive influence in the world, placed before our eyes; and not to conceive a strong and profound desire, that their characters should be formed on the model of the Gospel, and that their lives be in some sort devoted to its promotion, is, I venture to say, impossible for a Christian. But why is it that the power of religion is so little exhibited in the Colleges?

With respect to Middlebury College, some particles of information have come into my possession, which I wish to impart, as I deem them likely to throw some light on this question.

I hear that the discipline is, in the first place, in a very high degree, religious; that in ministering correction particularly, very direct and specific reference is always had to the laws of the Gospel, and that the divine authority is brought, on such occasions, to bear very fully on the minds and consciences of the youths. It is said, moreover, to be the habit of the professors and teachers, to deal with them on the subject of personal religion in private, and to urge the claims of the Lord and Redeemer on them, and press on them the plain call to repentance and faith. The religious students, moreover, are reported to be encouraged to participate in these efforts; and are described as active in the same way.

Another interesting particular is, that the professing Christians of the town of Middlebury, manifest an habitual and deep concern in the welfare of the College, and most especially in its religious welfare. Every thing connected with it, seems to interest them. They appear to live, in a great measure, if not only, for it. They have the light to see that it is the pearl of their community, and indeed of their whole state; and grudge no exertions to promote its prosperity. But its spiritual prosperity eminently, they are jealous for, and long after; and pray heartily and continually on the subject of it.

VERMONT COLONIZATION SOCIETY.

The annual meeting of this efficient Auxiliary was held at Montpelier, on the 13th of October. It appears from the report of the treasurer, that its receipts since October 28. 1824, amounted to $321, 28; which, with $385, 72, then in the treasury, gave a total of $706.—*Rec. & Tel.*

Baptist Theological Seminary.—The Boston Statesman announces that the Rev. Francis Wayland, Jr. of that city, has been appointed Professor of Pastoral Theology in the Baptist Theological Seminary just established at Newton, Mass. We believe the Rev. Ira Chase, late of Washington College, is the Principal of this Seminary.

Synod of the Lutheran Church.—The General Synod of the Evangelical Lutheran Church of the United States, held its biennial meeting the week before last at Fredericktown, Md, on which occasion the Church recently erected, by the Congregation in the charge of the Rev. Mr. Schaeffer, was consecrated "to the exclusive glory of the great Three-One God," with appropriate religious ceremonies. The number of Delegates present was fifteen. Gottleib Shober, of North Carolina, a worthy and truly venerable old man, was chosen President of the Synod. The most material business transacted during the sitting was the determination to establish a Theological Seminary, the location of which is to be determined by a Board of Directors, who are to meet at Hagarstown for the purpose, on the first Monday in March next.—*N. Y. Observer.*

Emancipation.—The editor of the Genius of Universal Emancipation says, that he "now wants the means to meet the expense, and he would remove to a land of liberty *sixty* slaves, offered him by their owners."—*Chr. Mir.*

GREEK MISSION.

The Rev. S. S. Wilson, in a letter dated "Malta, April 11, 1825," of which extracts are given in the London Missionary Chronicle, writes as follows:—

"In my late journey through the most interesting and afflicted land in the world, I have sold and given away about 140 copies of the Pilgrim's Progress in Greek; 140 copies of the Spelling book; 1100 small pamphlets in coloured wrappers, and nearly 400 New Testaments, besides a liberal supply of tracts. I have sold nearly *all*, and given very few. Had I taken with me double the number, I should, most probably, have disposed of them all. In my last, I mentioned having distributed 80 Testaments, *gratis*, in the Greek fleet lying off Spezia. For the division off Hydra, I had not a volume to spare, except that I presented a Testament to Admiral Miaulis, by whom I was kindly entertained for seventeen days."

CHEROKEE NATION.

From a late Report of the Synod of Tennessee, it appears that there are now in this nation, and connected with the Synod, six regularly organized Presbyterian Churches. The Report dwells with great interest on the eagerness which is manifested for religious instruction, and on the general change which has taken place in the nation. "It is rapidly emerging," says the Report, "from the darkness of heathenism, into the light and privileges of Christianity and civilization. A remarkable occurrence has lately taken place, which surely ought to be regarded as a very striking providence. A Cherokee, by the name of Guist, has invented a syllabic alphabet, by means of which the Cherokees can enjoy the advantages of writing. The translation of the New Testament into their language, is nearly completed, and it is expected, that in a short time the whole nation will be able to read the word of God."—*Rel. Int.*

Andover Institution.—It is expected that the accession of students to the present Junior Class, will amount to forty. The whole probable number is estimated at 112.—*Ib.*

Indian eloquence.—The following specimen of elegiac pathos, was delivered by an Indian over the contiguous graves of her husband and infant:

"The Father of life and light has taken from me the apple of my eye and the core of my heart, and hid them in these two graves. I will moisten the one with my tears, and the other with the milk of my breast, till I meet them again, in that country where the sun never sets!"

THE LUMINARY.

"Quare quis tandem me reprehendat, si quantum caeteris, ad *ipsam requiem animi et corporis*, conceditur temporis, tantum mihi egomet ad haec studia recolenda sumpsero."—*Cic. pro Archia.*

LEXINGTON:

WEDNESDAY, DECEMBER 28 1825.

The Legislature of Kentucky adjourned on Wednesday last, without effecting a compromise between the political parties at issue in our bleeding and distracted community.

NINETEENTH CONGRESS.

On Monday the 5th instant, the 19th Congress commenced its first session in Washington City. Both houses assembled at 12 o'clock. In the Senate the Vice-President took the Chair, and in the House of Representatives the Hon. John W. Taylor of New-York, was chosen Speaker on the second ballot. On the first ballot, the votes were for Mr. Taylor 89; J. W. Campbell 41; Louis M'Lane 36; Andrew Stevenson 17; Lewis Condit 6; Scattering 5. On the second ballot Mr. Taylor had 99 votes, and was elected

On Tuesday the President communicated to both houses of Congress his interesting and able message. Our foreign commerce and foreign claims, our relations with South America, the state of the national finances, a bankrupt and militia law, our army and navy, the military academy at West Point, the revolutionary pensioners, the post-office department, and several other interesting and important subjects, occupy his classical pen. The size of our paper prevents its entire insertion. We give the following brief extracts:

Congress of Panama.

"Among the measures which have been suggested to them by the new relations with one another, resulting from the recent changes of their condition, is that of assembling, at the Isthmus of Panama, a congress, at which each of them should be represented, to deliberate upon objects important to the welfare of all. The Republics of Colombia, of Mexico, and of Central America, have already deputed Plenipotentiaries to such a meeting, and they have invited the United States to be also represented there by their ministers. The invitation has been accepted, and ministers on the part of the United States will be commissioned to attend at those deliberations, and to take part in them, so far as may be compatible with that neutrality from which it is neither our intention, nor the desire of the other American States, that we should depart."

Creek Treaty.

"On the 12th of February last a treaty was signed at the Indian Springs, between Commissioners appointed on the part of the United States, and certain Chiefs and individuals of the Creek Nation of Indians, which was received at the Seat of Government only a few days before the close of the last session of Congress and of the late administration. The advice and consent of the Senate was given to it on the 3d of March, too late for it to receive the ratification of the then President of the United States; it was ratified on the 7th of March, under the unsuspecting impression that it had been negotiated in good faith, and in the confidence inspired by the recommendation of the Senate. The subsequent transactions in relation to this treaty will form the subject of a separate message."

Tribute to Lafayette.

"The first service of a new frigate has been performed in restoring to his native soil and domestic enjoyments, the veteran hero, whose youthful blood and treasure had freely flowed in the cause of our country's independence, and whose whole life had been a series

of services and sacrifices to the improvement of his fellow men. The visit of General Lafayette, alike honourable to himself and to our country, closed, as it had commenced, with the most affecting testimonials of devoted attachment on his part, and of the unbounded gratitude of this people in return. It will form, hereafter, a pleasing incident in the annals of our Union, giving to real history the intense interest of romance, and signally marking the unpurchaseable tribute of a great nation's social affections to the disinterested champion of the liberties of human kind."

Astronomical Observatory.

"Connected with the establishment of an University, or separate from it, might be undertaken the erection of an astronomical observatory, with provision for the support of an astronomer, to be in constant attendance of observation upon the phenomena of the heavens; and for the periodical publication of his observations. It is with no feeling of pride, as an American, that the remark may be made, that on the comparatively small territorial surface of Europe, there are existing upwards of one hundred and thirty of these light houses of the skies; while throughout the whole American hemisphere, there is not one. If we reflect a moment upon the discoveries which, in the last four centuries, have been made in the physical constitution of the universe, by the means of these buildings, and observers stationed in them, shall we doubt of their usefulness to every nation? And while scarcely a year passes over our heads without bringing some new astronomical discovery to light, which we must fain receive at second hand from Europe, are we not cutting ourselves off from the means of returning light for light, while we have neither observatory nor observer upon our half of the globe, and the earth revolves in perpetual darkness to our unsearching eyes?"

Monument to General Washington.

"On the 24th of December, 1799, it was resolved by Congress that a marble monument should be erected by the United States in the Capitol, at the city of Washington; that the family of General Washington should be requested to permit his body to be deposited under it, and that the monument be so designed as to commemorate the great events of his military and political life. In reminding Congress of this resolution, and that the monument contemplated by it remains yet without execution, I shall indulge only the remarks, that the works in the Capitol are approaching to completion. That the consent of the family desired by the resolution was requested and obtained. That a monument has been recently erected in this city, at the expense of the Nation, over the remains of another distinguished Patriot of the Revolution; and that a spot has been reserved within the walls where you are deliberating for the benefit of this and future ages, in which the mortal remains may be deposited of him whose spirit hovers over you, and listens with delight to every act of the Representatives of his Nation which can tend to exalt and adorn his and their country."

LOUISVILLE HOSPITAL.

Extracts from the report of the President and managers of the Louisville Hospital,—to the Gen. Assembly of Ky.

The president and managers beg leave to inform your honorable body that 42 persons entitled to the benefits of the institution were admitted into it from the 23d day of March, 1825, to the 25th day of November, 1825, inclusive—that twenty-five thereof have been cured and discharged—that seven thereof have died, and that ten thereof still remain in the said institution—that their present Steward is a most excellent, pious, and worthy man,

and highly qualified to manage such an institution.

The president and managers will not refrain from informing your honourable body that the spirit of building steam boats on the western rivers, has shewn itself in an increased degree for the last year—that the said institution has given great confidence to persons, far and near, who are employed in navigating those waters.

The president and managers further represent that Louisville, for three years past, under Divine Providence, had been very healthy—that if the past season had been sickly, the invalids entitled to the benefits of the asylum, must have greatly suffered for the want of funds to take in and provide for them—that if the next year shall be sickly, the auction duties, if reserved for that purpose, will fall short of the necessary means to support the institution.

FLORIDA CANAL.

J. M. White, Esq. the Delegate from Florida, has written a letter to the Secretary of War, on the subject of forming a Canal from the Gulf of Mexico to the Atlantic, communicating many interesting facts We make the following summary.

Of the Coast of Florida, which extends about 1200 miles without any defence for war, that part between Swanee river and Tampa Bay, a distance of about 7 or 800 miles, is almost without a settlement, and entirely destitute of a good anchorage. To avoid this dangerous and long navigation, it is proposed to connect the Swanee river with the St. John's, which it is said will require only 18 miles by one route, and 12 by another, although the distance between the mouths of the two rivers is about 90 miles; as they are navigable nearly to their sources. If a ship canal should be desired, it might perhaps prove advantageous to shorten the courses of the streams by cross cuts. By such a work as is proposed, the navigation necessary in transporting the productions of the Mississippi and other rivers entering the Gulf of Mexico from the United States, will be shortened about one thousand miles, and the most dangerous parts of the American coast, by the Tortugas Bank, the Florida Reefs, and the Bahama Shoals, would be avoided, with all the risk of pirates. It is believed, therefore, that the saving produced by the canal, would in a very short time defray its expense. It would also encourage emigration and the sale of the land, of which the United States possess about twenty millions of acres in that territory; and would greatly benefit the countries west, whose commerce would thus be so greatly facilitated.

Daily Adv.

Unnatural and Remarkable Occurrence.—We learn by a communication from the Osage Mission, that about the 27th of Sept. last, an Osage woman was delivered of two children, a male and female; and, that shortly after their birth, the unnatural mother expressed a determination to put them to death; from this, however, she was prevented by her sister, who used every persuasive means to reconcile the mother to her infants, but she obstinately refused them the care and nourishment which nature designed for them, saying, if the children were brought nigh her, she would kill them. There was no alternative left, but for the sister to bestow on the abandoned infants such care as was in her power; and being destitute of all means, sustained them *seven days on water.* The mother, as though possessed of some evil spirit, and predetermined on her purpose, on the evening of the seventh day, prevailed on an old squaw to steal the children, and secrete them in the woods, to perish. In this the old wretch succeeded; but on the next morning, the 8th day, the Rev. Mr. Paixly, one

of the missionaries, was informed by an Indian woman of the fact, which induced Mr. P. in company with Mr. Bright, of the same family, and Mr. Dunlap, blacksmith to the Osage nation, to go immediately in pursuit of some Indian from whom they could obtain information respecting the fate of the children, and in their inquiries, met with an old Indian woman, who informed them if they would pay her, she would conduct them to the place where the children were concealed. This extraordinary demand was complied with, and the party was conducted along a small Indian trace, until they reached within about half a mile of the residence of Mr. P. to a large thicket of briars, which the squaw passed, apparently by design; but Mr. Paixley discovered a track leaving the trace, which he pursued into the thicket, and found the children both tied up together in a piece of an old blanket, and to his great joy, both living; one sucking the cheek of the other. Mr. P. carefully took the little foundlings to his residence, where our informant saw them twelve days after doing well.

St. Louis Enquirer.

Dreadful Accident.—Yesterday, says the Glasgow Courier of the 22d October, the steam boat Comet, with passengers from Inverness and Fort William, was run down off Kempock Point, between Gourock and the Clough Light house, by the steam boat Ayr, outward bound. In rounding the point the vessels came in contact with such force and violence that the Comet went down almost instantaneously, when above 70 persons were, in a moment precipitated into the deep—into eternity! Ten only are saved, out of above 80, which were believed to be on board.

Nat. Gaz.

From the Edinburg Ev. Courant of 23d.

FURTHER PARTICULARS.

Nearly nine cart loads of luggage have been thrown ashore, and the duty also of examining it, devolved on the Sheriff-Substitute. The greater part of it however, seems to have belonged to Sir Joseph Radcliffe, the bodies of six of whose servants have been found.

Recapitulation—Number saved 12; cast ashore 21st, 11; found 22d, 18; found 23d, 12. Accounted for, 53.

Such of the bodies as have not been claimed and carried away by their relatives, have been laid out in the church of Goruck, and decent coffins provided. There were yesterday about thirty bodies in that sanctuary.

With regard to the cause of this dreadful affair—though, beyond all doubt, the principal blame lies with the master of the Comet, he not only having no light out, but his jib sail set—still the feeling is universal in Greenock, that the master of the Ayr is in the highest degree culpable, in deserting, as he did, the scene where he had made such havoc.

OPORTO, Oct 10.

Dreadful accident on the Douro.—Yesterday afternoon, between four and five o'clock, a fatal accident occurred at Carvalinho, on the river Douro.

There is at this place (Carvalinho,) which is at the foot of the high and steep mountain of Fontainhas, a most delightful stream or fountain, and near it stone benches, where numbers of persons are used to sit down to refresh themselves; before it is a pond in which the inhabitants wash their linen. Over this agreeable spot, was a large rock projecting beyond the mountain, but as it was supposed sufficiently fixed, no fears were entertained that it could fall. Unhappily, however, when a great number of persons of both sexes were on the spot, some seated, some in conversation and walking, as well as some women washing linen, the rock fell, bringing with it a large portion of the mountain, and covered, with its enormous weight, all the persons who

were there; among them were four daughters of one family Besides those buried under the rock, others were drowned in the Douro in their attempt to fly from this scene of horror.

The noise of the tremendous fall of rock was heard on both banks of the river, and the cries of some of the unhappy victims drew together an immense concourse of people, who were petrified with astonishment at the sight of so lamentable a catastrophe. Some had their heads only still free, some to the middle of the body, of others the legs and arms were visible. Every effort was made to save those who were in this state, but in vain; none were got out alive.

It was a most afflicting scene; women enquiring for their husbands, men for their wives, parents for their children, some of whom had to perform the melancholy duty of conveying home the corpses of those who were dear to them.

From the Mariners' Magazine.

BRITISH SEAMEN'S FRIEND SOCIETY.

The letters and papers received on Monday last, by the Cincinnatus, from our attentive London correspondent, give a detailed account of the celebration of the Sixth Anniversary of this noble Institution, at the City of London Tavern, on the 20th of October. The assembly appears to have been large, and the proceedings, it would seem, were very spirited, and altogether worthy of the occasion:

The right hon. Lord GAMBIER, G. C. B. President, having taken the Chair, the business of the meeting was preceded by a prayer, after which his Lordship observed, that he was happy in having the honour of meeting so numerous and respectable an assembly of the friends of this highly valuable Institution, and he praised God for having enabled him to do so. He would not detain them by any observations of his own, but proposed that their worthy Secretary should read to them the report of the Committee of the proceedings of this institution during the last year.

Mr. PHILLIPS (one of the Honorary Secretaries) then read a comprehensive and succinct account of the operations of the Bethel Union during the last 12 months.

[After stating the eminent success of the Society among the sailors at home, the report proceeds.]

Many active and pious officers among the navy had most zealously exerted themselves at those towns. The public were not without examples from persons of the most distinguished rank, talents, and virtues, to excite them to exertion in those laudable labours of love. The names of Lord Exmouth, the Earl of Northesk, Lord Gambier, (cheers) and the Right Hon. the first Lord of the Admiralty, were enrolled among the members of the different Committees formed in the various parts of the kingdom. They had also the examples of the archbishops of Canterbury, York, and of Dublin, and of many other persons filling the highest offices in the state, and holding the most exalted stations in society, who, regardless of the sneers, the sarcasms, or the ignorant writings of those who would obstruct them, gave their powerful co-operation to the consummation of this glorious undertaking—namely, the religious enlightenment of the British sailor.

The foreign operations of the Society were then detailed. At Paris the Tract called "Bob the Cabin Boy" had been translated, and widely circulated, and the same was about to be printed at Bordeaux, Versailles, and other places Another religious Tract, called the "Life Boat," had been printed. At Holland, Denmark, and Norway, the operations of the Society began to show themselves; but in adverting to Russia.

the Committee could not but regret the want of religion that was so manifestly betrayed among the class of men to whom the exertions of this society were particularly devoted; but the Committee hoped that, by the divine blessing, the same good effects would soon result from their labours there as had been the case in other parts. At Cadiz a pious clergyman attended a sailor who died in the Hospital there, and who, there was every reason to believe, died in the faith of Jesus Christ. At Gibraltar, and in almost every port of Europe, the Bethel Flag had been hoisted, and the gospel preached by pious and serious chaplains to the sailors. At Trieste, Malta, Alexandria, and almost every port in the Mediterranean, the influence of this society has been felt. But whilst the Committee saw much to gratify in the different parts of Europe, it was quite the reverse when they looked towards Africa—there was all was dark, gloomy, and forbidding. The Committee looked with peculiar satisfaction at the proceedings of the society at Calcutta, where the gospel was preached to upwards of a thousand Lascars, in their own native tongue. At China the Committee had not yet been able to establish a Floating Chapel; but they hoped that after the debt of the society was discharged they should be able to do so. The Bethel Flag had been hoisted at Otaheite, at the Sandwich Islands, and other places in the South Sea; and many religious Tracts had been distributed among the British and foreign sailors who arrived at those places. In South and North America the same efforts had been made by the Committee, and had been attended with various degrees of success. The report concluded by expressing it to be the decided opinion of the Committee that sailors would make the cheapest, the best, and the most efficient missionaries of any persons in the world, and ought to be encouraged by every means to undertake the pious and laudable task of converting their fellow seamen to the religion of Christ.

The report was received with loud cheers.

Captain ALLEN (the other Hon. Secretary,) read the account of the Treasurer for the last year. The receipts during the year, amounted to $2.918, and the expenditures to $2.813 leaving a balance of $105 in the Treasury. As is justly observed by one of the speakers, the astonishing influence of this society is not to be graduated according to the amount of its receipts and expenditures.

The Rev. Mr Smith now introduced a lad on the platform, who had made a piece of mechanism, representing a sailor on deck, with a flag in one hand, and the other resting on an anchor with his hat in it. By dropping a shilling into the hat, it made the figure give a most graceful bow Upwards of 11*l.* had been collected in this way by the boy for the benefit of the society.

The noble chairman expressed his thanks to the lad, and hoped it might please God to prosper him, and inspire him with an inclination to pursue the same zealous efforts in so pious a work. The boy bowed, and was cheered by the meeting as he left the room to station his "grateful Jack" to receive the contributions of the company.

Rev. Dr. Henderson, from St. Petersburgh, moved the next resolution. They had heard of shipwrecks of the body, but what were such sufferings compared with those of a dying sailor labouring under feelings of divine wrath? How was it possible for any in that assembly to withhold from this society those means whereby this man might be saved? He rejoiced in *having seen many instances of the benefits of this society*. During the two last years he spent in Russia, he never addressed a more attentive congregation than those whom he preached to who were connected with the sea.

ALEXANDRIA, Nov. 19.

Ex-President Monroe.—We learn from a friend who was present on the occasion, that the venerable and venerated James Monroe, late President of the United States, was sworn in as a Justice of the Peace for the county of Loudon, in which he resides, on Tuesday last, and immediately took his seat on the bench as a junior member of the court. The chair of the presiding magistrate was tendered, and with great propriety declined

[*Phil. Gaz.*

NEW YORK, Dec. 1.

A lady who arrived in this city from the South on Thanksgiving day, seeing most of the stores and warehouses closed, remarked that she had heard much of the great "*commercial distress*" that existed here, but she had no conception it was so bad.

BOSTON, Nov. 29.

Death of Gen. Hull.—We learn from good authority, that Brigadier General William Hull died this morning at Newton.—*Statesman.*

AGRICULTURAL COLLEGE.—It is contemplation to establish an Agricultural College in the vicinity of Boston. A meeting of the friends of the proposed institution has been held, and a committee appointed to receive moneys, solicit donations, and subscriptions, to aid in carrying it into effect.

N. Y. Obs.

The Common Council of Boston have ordered that thirteen additional reservoirs be constructed, of brick laid in Roman cement, or such other materials as may be deemed necessary, each to contain 250 hogsheads of water, to be collected from the roofs of public buildings, for the purpose of having a supply of water at all times ready in case of fire. *Ib.*

From the Family Visitor.

TRADE TO AFRICA.

We learn from Baltimore papers, that books will soon be opened in that city for stock to be invested in commercial intercourse with Africa, with a view of facilitating the transportation to that country of the free coloured people of the United States. The design of this intercourse is unfolded in the annexed paragraph from the American:

Our object is to afford facilities to the free coloured people of Maryland, and of the United States, to procure *their own passage* to the land of their fathers, by opening a trade with 40,000,000 of inhabitants in Africa: by supplying them with the necessities of life, and receiving the produce of their soil, instead of slaves, in return. This benevolent object may be effected. The exports from this country will be manufactured articles of small bulk; those received from them, will be much more bulky, and consequently three-fourths of the vessels in this trade would be under the necessity of going out in ballast, and afford a favourable opportunity to procure a passage. They would reduce the price to Africa so low as to be within the reach of every coloured person in America.

ANECDOTES.

A young girl was presented to James I. as an English prodigy, because she was deeply learned. The person who introduced her, boasted of her proficiency in ancient languages. "I can assure your majesty," said he, "that she can both speak and write Latin, Greek and Hebrew." "These are rare attainments for a damsel," said James; "but pray tell me, can she spin?"

"I am glad, sir said a lady to Dr. Johnson, "that you have omitted all improper words from your dictionary." "I hope I have, madam," answered the surly sage, "but I see you have been looking for them."

From Montgomery's World Before the Flood.

THE POWER OF SONG.

Here Jubal paused; for grim before him lay
Crouch'd like a lion, watching for his prey,
With blood red eye of facinating fire,
Fix'd, like the gazing Serpent's, on the lyre.
An awful form, that through the gloom appear'd
Half brute, half human; whose terrific beard
And hoary flakes of long dishevell'd hair
Like eagle's plumage ruffled by the air,
Veil'd a sad wreck of grandeur and of grace
Limbs worn and wounded, a majestic face.
Deep plough'd by time, and ghastly pale with woes,
That goaded till remorse to madness rose:
Haunted by phantoms, he had fled his home,
With savage beasts in solitude to roam;
Wild as the waves, and wandering as the wind,
No art could tame him, and no chains could bind.
Already seven disastrous years had sped
Mildew and blast on his unsheltered head;
His brain was smitten by the sun at noon,
His heart was wither'd by the cold night moon.

'Twas Cain, the sire of nations. Jubal knew
His kindred looks, and tremblingly withdrew;
He, darting like the blaze of sudden fire,
Leap'd o'er the space between, and grasp'd the lyre:
Sooner with life the struggling Bard would part,
And ere the fiend could tear it from his heart,
He hurl'd his hand with one tremendous stroke,
O'er all the strings; whence in a whilwind broke
Such tones of terror, dissonance, despair,
As till that hour had never jarr'd in air.
Astonish'd into marble at the shock,
Backward stood Cain, unconscious as a rock
Cold, breathless, motionless through all his frame;
But soon his visage quicken'd into flame,
When Jubal's hand the crashing jargon changed
To melting harmony, and nimbly ranged
From chord to chord, ascending sweet and clear,
Then rolling down in thunder on the ear,
With power the pulse of anguish to restrain,
And charm the evil spirit from the brain.

Slowly recovering from that trance profound,
Bewilder'd, touch'd, transported with the sound,
Cain view'd himself, the bard, the earth, the sky,
While wonder flash'd and faded in his eye,
And reason, by alternate frenzy crost,
Now seem'd restor'd, and now forever lost.
So shines the moon, by glimpses, through her shrouds,
When windy darkness rides upon the clouds,
Till thro' the blue, serene, and silent night,
She reigns in full tranquillity of light.
Jubal, with eager hope, beheld the chace
Of strange emotions hurrying o'er his face,
And waked his noblest numbers, to control
The tide and tempest of the Maniac's soul;
Thro' many a maze of melody they flew.
They rose like incense, they distill'd like dew,
Poured through the sufferer's breast delicious balm,
And soothed remembrance till remorse grew calm,
Till Cain forsook the solitary wild,
Led by the Minstrel like a weaned child.
O! had you seen him to his home restored,
How young and old ran forth to meet their Lord,
How friends and kindred on his neck did fall,
Weeping aloud, while Cain outwept them all.
But hush!—thenceforward when recoiling care
Lowered on his brow, and saddened to despair,
The Lyre of Jubal, with divinest art,
Repelled the demon, and revived his heart.
Thus Song, the breath of heaven, had power to bind,
In chains of harmony, the mightiest mind;
Thus Music's empire in the soul began.
The first-born Poet ruled the first-born Man

JOSEPH M. PHILLIPS

INFORMS his patrons and the citizens of Lexington generally, that he intends removing his School to a room in the Rev. Mr. Rankin's Church, where he will begin the instruction of youth on the first Monday in January next. The branches of education to which he will attend, are Spelling, Reading, Writing, Arithmetic, English Grammar, Geography, and History. Both sexes will be received into the school; and particular attention will be at all times paid to the discipline and morals of the pupils, upon the principles of the Christian religion.

The price of tuition in the three first branches per quarter will be $3 in specie, and for the others $3 50, or their equivalents in Commonwealth's paper.

Lexington, Dec. 28, 1825.